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THE  
Rev. Mr ELLINGTON'S  
S E R M O N:

PREACHED AT  
*Christ-Church, SAVANNAH, in GEORGIA,*

On the DEATH of the  
Rev. GEORGE WHITEFIELD, M.A.

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[ Price SIX-PENCE. ]

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Rev. GEORGE WILKINSON

[Faint, illegible text]

*The Reproach of Christ the Christian's Treasure.*

A  
S E R M O N

Occasioned by the DEATH of the  
Rev. GEORGE WHITEFIELD, *M.A.*

Who departed this Life

On *Sunday*, SEPTEMBER 30, 1770.

At NEWBURY-PORT, near BOSTON.

PREACHED AT

*Christ-Church*, SAVANNAH, in GEORGIA,

On *Sunday*, NOVEMBER 11, 1770.

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By EDWARDELLINGTON, *V.D.M.*

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I PETER IV. 14.

If ye be reproached for the Name of CHRIST, happy are ye, for  
the SPIRIT of Glory and of GOD resteth upon you.

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L O N D O N :

Printed for E. and C. DILLY, in the Poultry ;  
And Sold at the CHAPEL in Tottenham-Court Road,  
And at the TABERNACLE near Moorfields.

M.DCC.LXXI.



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The Report of the Christian's Progress

A

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Printed by J. BELLINGHAM, at the Press of the

Rev EDWARD BELLINGHAM, at the Press of the

Rev JAMES BELLINGHAM, at the Press of the

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HEBREWS XI. 26.

*Esteeming the Reproach of CHRIST greater  
Riches than the Treasures of Egypt : for  
he had respect unto the Recompence of the  
Reward.*

**G**REAT Encomiums are given to Faith, and infinite Consequences attributed to the Power of it. How essential it is to Salvation, we may learn from our need of it ; for *without Faith is impossible to please God :* and that it is not merely a Credence or Belief of a Report made of a particular Object, without any further Effect, is manifest from the Manner in which it has operated on the Elect of God. Faith is a Grace given by God to his People, by which they draw nigh unto him, through which they are accepted of him, in the Person of his dear Son, whom it is designed to embrace ; and in Obedience to whose Commands it proceedeth to do the Work and Will of God : however unnecessary it may ap-

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pear in the Eyes of Men, and in their Judgments impossible to be accomplished. We may date its Existence from the happy Hour wherein the Hope of eternal Life was promised; and you may see it is not an empty Notion, but an active Principle, by taking Notice that the Persons the LORD commendeth for it, were holy in all Manner of Conversation; their Faith wrought by Works, and by the Evidence of Works their Faith was made perfect: it helped them to form a proper Estimate of all that the LORD promised, and they confirmed themselves just in their Professions, by despising the Pleasures of Sin, and embracing Shame and Contempt; which was an indubitable Conviction to an adulterous Generation, that they sought a better Country, which their Faith gave them a View of, that is, an heavenly.

*Moses* is one of those who being wrought upon by the Power of Faith, obtained a good Report; the HOLY GHOST testifying concerning his Works, has thereby shewn in what Manner it operates upon every Believer: the more remarkably conspicuous the Providence of God made him, and the greater Advantages this World proposed to him, by so much the more was his Faith made manifest: There is no Station of Life which excludes the Evidence of Grace, but it shines the brighter, the greater

THE CHRISTIAN'S TREASURE. 7

greater the Opportunities are, that are given us to secure the Friendship of this World.

The receiving the melancholy News of the much-lamented Death of a particular Friend to this Province, a Person who was once Minister of this Church, is the Reason of this Discourse; and my choice of this Subject before us, is to pay my grateful Respect to the Memory of this well-known, able Minister of the New Testament, and faithful Servant of the most high God, the Reverend GEORGE WHITEFIELD; whose Life was justly esteemed, and whose Death will be greatly regretted, by the sincerely religious Part of Mankind of all Denominations; as long as there is one remaining on Earth who knew him, to recollect the fervor of Spirit, and holy Zeal with which he spake, when preaching the everlasting Gospel, and every other Part of his disinterested Conduct, consistent with the ministerial Character in Life and Conversation. To found the Fame of the Dead I by no means approve of; yet a few Remarks on the Character and Conduct of Men, useful in their Day and Generation, with a View to the Edification of the Living, is no Way inconsistent. Mr WHITEFIELD's Works praise him loud enough; I am not able to say any thing that can add greater Lustre to them. May every one that ministers in holy Things, and all who partake of their



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Ministrations, have equal Right to the Characteristic in the Text, as he had !

In discoursing upon the Words, three Things shall be the Subject of our Consideration.

I. What we are to understand, by *the Reproach of Christ*.

II. Wherein *Moses* esteemed it *greater Riches than the Treasures of Egypt*.

III. What *Recompence of Reward* he had respect unto.

Under each of these, I shall trace the Christian's Experience, and give some few Instances wherein the Doctrine was verified in the Conduct of our dear and reverend Friend.

The first Thing we are to consider is, what we are to understand by *the Reproach of Christ*.

It undoubtedly includes the Scorn, Derision, Shame, Infamy, and Contempt, that the Professors of Christianity undergo for their Attachment to the Religion they espouse. It is called, *the Reproach of Christ*, because he considers himself nearly allied to his People, united to them in an indissoluble Bond, in an unchangeable Covenant, that can never be broken. The Union between CHRIST and his Church

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## THE CHRISTIAN'S TREASURE. 9

is expressed by the most striking Metaphors, all descriptive of the nearest Connection, and intended to shew us that the one cannot suffer without the other. The Apostle *Paul*, writing upon the marriage Union, has proposed the LORD JESUS for an Example; *Husbands, love your Wives, even as Christ also loved the Church.* He is the Head of the Church, and as many as are numbred with the Church, are Members of his Body, of his Flesh, and of his Bones. In this Matter the Apostle does but coincide with *Isaiab* and *Jeremiah*, both of whom have described the mystical Union between the Redeemer and his redeemed People, in Terms expressive of the same Thing. The Result of this Union is a Transmutation of Affairs, all their Miseries and Sorrows become his; and his infinite Holiness and Glory is made over to them: From hence it is that *Zechariah* was confident in his Assertion to the People of God of old; *He that toucheth you, toucheth the Apple of his Eye*, than which no Part of the human Frame is more sensitive and tender, more safely guarded, or harder to be assaulted. *Isaiab* hath a sweet Song of Praise upon the same Salvation, in his Sixty-third Chapter; *In all their Affliction he was afflicted, and the Angel of his Presence saved them: in his Love, and in his Pity he redeemed them; and he bare them, and carried them all the Days of old.* Being the  
Head

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Head of his Body, the Church, it is impossible the meanest Member should suffer, and he not suffer with it; and not one of them can be exempted from suffering in their Measure, as the Effect of their Union with him; for *all that will live godly in Christ Jesus must suffer.*

The Almighty, immediately upon the Fall of Man, threatened the Serpent with a Disappointment of his Expectation, by telling him he would put Enmity between the Seed of the Woman, and his Seed; at the same Time giving Permission to the Serpent to bruise his Heel: and the great Adversary knowing his Prerogative, has stretched it to the uttermost ever since the Contest has been supported. And the Adversary being the Prince of this World, on his own Territories will maintain his Right, and make his Power known. This he can only do by afflicting the Church of CHRIST, and persecuting him in his Members. This is all he can do, and thus far he hath been considerably successful; having a Power to rule in the Hearts of the Children of Disobedience, he has made them his Agents, by whom he hath carried on his Work of Opposition against the Kingdom of the LORD and of his CHRIST. The Redeemer knew it would be so, therefore he has provided a Supply of the Promises, to comfort his People under the Wrath of the Enemy, and hath  
very



very plainly informed his Followers what they must expect in Consequence of their Attachment to him. When he sent them to proclaim the Glories of his Kingdom, and the exceeding Riches of his Love towards the fallen Race, he gave them no Reason to expect that the Subject of their Message would gain them a proportionable Welcome, but tells them beforehand they should be *bated of all Men for his Name's Sake*. Three Verses in the Fifth of *Matthew* are wholly taken up in describing this State at large, shewing the Blessedness of it; and the Cause for exceeding Joy and Gladness under it. If we consult the *Acts* of the Apostles, and the Epistles, which largely shew the Progress of the Gospel, the Increase of the Church, and the Addition made to the Number of the Disciples, we shall find the same evil Spirit breathing out Threatenings and Slaughter. This was after the Resurrection of our LORD; every Fact that attended it, one would have thought, should have stopped the Mouths of those Lions, and quenched the Violence of that fiery Indignation, which proceeded from the Enemies of the Cross of CHRIST: But no; they still continued their Rage through many Centuries of the Church; in which Time all who embarked in the sacred Cause, knew they must both labour hard, and suffer much

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much Reproach. Altho' there might be some singular Instances, wherein particular Persons suffered for their own Faults, yet they were very rare; the most of them were Men fearing God, and exemplary in their Lives and Conversations: *No Fault could be found in them, save in the Cause of their God*; and in that they filled up the Measure of the Sufferings of CHRIST. Ministers and People are both to partake of this Portion; but as the former are to stand in the Gap, the Consequence is, they are exposed to the greater Degree of Reproach. It is the ruling Opinion of many, that the Offence of the Cross is long since ceased, and that whatever evil Treatment some of a singular Turn may meet with, it is only the Fruit of their own Doings, and the Reward of their own Work, wheteby they raise the Resentment of Mankind against them for uncharitable Slander, and spiritual Abuse. But whoever knoweth any thing of the Gospel, and hath experienced it to be the Power of God unto Salvation, knoweth this is the Language of Persons who are unacquainted with the Depravity of their Nature, and through the Degeneracy of their Hearts, are unwilling to be disturbed, therefore are saying to the Ministers of CHRIST, *Prophecy unto us smooth Things*. But the Ministers of the Gospel are to be Sons of Thunder, and so  
to

to utter their Voice, and conduct their Lives, as to prove the Nature of their Work, which is to open the Eyes of a sinful Multitude, *to turn them from Darknefs to Light, and from the Power of Satan unto God.*

Our dear and reverend Friend was highly honoured for many Years in being an happy Instrument to do this Work successfully. With what a holy Zeal he proceeded, long before he was publicly ordained to the sacred Office, has been long attested, and no Person has been able to contradict the Testimony: No sooner did he appear in the Work of the Sanctuary, but he soon convinced his numerous Auditories, that his almighty LORD who had given him the Commission, had by his Grace wrought him for the self-same Thing; and through the holy SPIRIT attending his Endeavours, made him *a Workman that needed not to be ashamed.* One would think his great Success in his public Labours, the frequent Opportunities he embraced of doing Good, by the Relief of People in distressing Circumstances; every Occasion he took to use his Influence for the good of Mankind, and the whole of his Behaviour through a Life of fifty-six Years, being (so far as the Frailty of our present State will admit) unblameable and unrepveable, should have exempted



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him from Contempt and Reproach. But, quite the Contrary; there was so near a Resemblance with his blessed Master, that obliged him to bear his Reproach: he has suffered with him on Earth, and he is now glorified with him in Heaven. He has laboured abundantly, and he has been as liberally reproached and maligned from every Quarter. There is scarce a criminal Act but he hath been accused with, yet amidst all innocent from the great Transgression. Clergy and Laity have whet their Tongues like a Sword against him, and bent their Bows to shoot their Arrows; but the LORD, amongst all, has known and approved his righteous Servant. Proceed we to the

II<sup>d</sup> Thing proposed, which is to shew,  
Wherein *Moses* esteemed *the Reproach of*  
*Christ* *greater Riches than the Treasures*  
*of Egypt.*

It is in these Particulars, for which we are greatly indebted to the inspired Apostle; for though we might have inferred them from what is spoken of the holy Man of God, yet the want of a divine Authenticity might have given the Enemies of the Gospel Occasion to call our Conjectures in question. He *refused*

*to be called the Son of Pharaoh's Daughter;* in this, as in the other Parts of his Conduct, his Faith aided him; for it was to him, and is to all the People of God, a glorious Prospect, through which they can take a minute Survey of the Things which are eternal. Though he might have made a splendid Figure in the *Egyptian* Court, by the very great Favour he had in the Princess's Affection, the natural Wisdom God Almighty had endowed him with, and the Acquirements he had made in polite Literature (for *he was learned in all the Wisdom of the Egyptians*) yet he rejected it all; though, according to Tradition (and there is the greatest Probability to believe it true) he might have ruled the Kingdom, through his Adoption; yet he made a generous Renunciation of all. He well knew he could not possess a royal Connection, without a Separation from the Faithful; and his Heart was too closely joined to them, to be put asunder by any of the empty Honours of this evil World. It was also the Fruit of an unbiaſſed Mind. He chose to suffer Affliction with the People of God. He did not run precipitately into Reproach, through Mistake, but it was an Act of Deliberation, he sat down and counted the Cost, and found the light and momentary Affliction,

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his Engagements might expose him to, would be productive of an exceeding and eternal Weight of Glory. The Martyr *Stephen* informs us, he was full forty Years old at the Time he discovered his Choice, and this must add Weight to his Judgment: He must be sensible he could not enter upon an Enterprize with an afflicted, oppressed People, without exposing himself to the Wrath of the King, which Wrath must be considerably incensed, by the Refusal he had made of the most noble Offers. All must be at a Loss to account for his Conduct, who could not take such a distant View as he did. The Faith of God's People ever runs counter to the World, and though they are Expectants of a Reward, yet they never expect it out of God's Way; they no sooner discover that the Way of the Cross, is the Road to the eternal Crown, than they esteem it *the one Thing needful*, and value it at a greater Rate, because nothing else can be substituted in the Stead of it. Nothing can be a more confirming Proof of the Estimate we make of any thing, than our adhering to it with Firmness and Perseverance, even tho' it may expose us to Pain and Distress; and strictly might *Moses* say, respecting the Children of *Israel*, *The Reproach of them that reproached thee, fell on me*; yet he took pleasure



pleasure in it, and accounted every Return of it an Addition to his Substance. Had it been any thing he had brought upon himself, so far from affording him any Pleasure, it would have been attended with a Sting equally destructive to his spiritual Joys, as the Bites of the Serpents in the Wilderness to the *Israelites* temporal. But being *the Reproach of Christ*, the Interest it has gained is, *a great Reward in Heaven*. It is a Mystery to the Men of the World, how such a Choice can be made by Persons in their Senses : They cannot see that a Man must (consistent with the Principles of Reason and Nature) submit to any Mal-treatment ; though the Gospel abounds with many Instances of Persons, who have been made a Gazing-stock by Reproaches and Afflictions, and being disinterested in their Views, and upright in their Designs, have rejoiced that they were counted worthy to suffer for his great Name's Sake. The Heart of Man is the same in every Age ; and though the divine Providence of God hath so restrained the Wrath of Man, that in our Day it is confined to a little Breath, yet how strong the Resentment and Rage of the Adversaries now are, may be known by the innumerable Invectives which are yet uttered against the Friends to CHRIST JESUS in general, and his Ministers  
in

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in particular. If the Ministers\* of CHRIST were only to deliver a few moral Ethics, and substitute them in the Stead of the glorious Doctrines of the Gospel, they might be approved, or at least escape that Censure and Reproach, the preaching of the Cross must Occasion them. But to do this would be as absurd, as it would have been in *Moses* to attempt to reconcile his *Hebrew* Friends to the rigorous Bondage of *Egypt*. Our Business is to strike at the Root of Sin, and take every Opportunity to declare ourselves against it. The Apostle's Advice to *Timothy* would have been of little Use; *Preach the Word, be instant in Season and out of Season, reprove, rebuke exhort*; if Sin had not been productive of those dangerous Effects, which are declared in the Word of God, and the Ministry of the Word designed to recover Sinners from their dangerous Estate.

Because the Law of the LORD is designed for the converting the Soul, and making wise the Simple, upon every Occasion our deceased Reverend Friend made use of it: Ease and Honour were continually courting his Acceptance; but these he refused, and made Choice of Defamation and Reproach. Though it is well known, he has had Opportunity long since to fill the Cathedral-Chair, and enjoy  
episcopal

episcopal Emolument, yet, in his Opinion, (and it will be found he judged like a wise Man in the End) Sinners, through his Instrumentality, being turned unto the LORD, and becoming his *joy, and Crown of rejoicing, in the Day of our Lord Jesus*, was esteemed a greater Honour than any this World could afford him; and an Ornament as infinitely Superior to the episcopal Habiliments, as the Light of the Sun to a single Spark that ascends from a burning Coal. His longing Desire for the Salvation of immortal Souls, would not admit of his being confined within the District of any Walls; though it must be acknowledged, he never thought of commencing Field - Preacher, till his invidious Enemies refused him Church - Pulpits, with Indignation of Spirit unbecoming the lowest and vulgar Class of Mankind, much less Men professing themselves Preachers of Godliness. Though he has, throughout the whole Course of his Ministry, given sufficient Proof of his inviolable Attachment to our happy Establishment; he was desirous to countenance the Image of CHRIST wherever he saw it, well knowing, that political Institutions in any Nation whatever, should not destroy the blessed Union, or prevent the Communion which ought to subsist throughout the holy Catholic Church,



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Church, between real and sincere Christians of all Denominations. Some People may retain such a Veneration for apostolic Phrases, as to suppose they ought not to be applied to other Persons; sorry am I to observe that few, very few, deserve the Application of them. But of Mr WHITEFIELD we may say, with strictest Truth, *in Journeyings often, in Perils of Waters, in Perils of Robbers, in Perils of his own Countrymen, in Perils in the City, in Perils in the Wilderness, in Perils in the Sea, in Perils among false Brethren; in Weariness and Painfulness*, he hath approved himself a Minister of God. All who knew and were acquainted with him, soon discovered in him the polite Behaviour of the accomplished Gentleman, and every Mark of good Sense and good Manners; his Company and Conversation was so enlivening and entertaining, and at the same Time so instructive and edifying, that no Person with the least Degree of common Sense, could behave improperly in his Presence. In him met (which do not often meet in one Person) the finished and complete Gentleman, and the real and true Christian. Why, then, did he take Pleasure in Reproaches, and submit to the Taunts and Insults both of the vulgar and politer Part of Mankind? The Reason is obvious, *He*  
*had*

*had respect to the Recompence of the Reward.*  
Which leads me,

III<sup>dly</sup>, To shew what *Recompence of Reward*  
*Moses had respect unto.*

The Reward was not temporal; had that been intended, his Refusal of the courtly Honours of *Egypt* would have proved his Folly; and his Choice of the Bounties of *Canaan*, through so many Dangers as he must hazard to possess them, would not have been worth his Trouble. He could not receive that Honour, at the Head of a few People, worn down by Oppression, as he might have done in the land of *Egypt* by a Multitude, whose Strength must be increased by their Exemption from hard Labour. But the Almighty designed him only a *Pisgab's* View of the temporal Possession, while he was to be made a Partaker of an eternal Inheritance. This is the Hope laid up in Heaven for all the People of God; there shall *Moses*, the Jewish Legislator, and the Apostle *Paul*, the evangelical Preacher, meet, and be rewarded with a Crown of Glory, as an ample Amends for all their Toils, and shall dwell in the blissful Presence of God for ever. *Moses* had no Objection to receive these Things in God's Way, and that was Grace, free Grace;

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for

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for there is no other Way of Salvation either for Jew or Gentile. A guilty Sinner can do nothing for himself, therefore it was the joint Acknowledgment of the Church, *Thou, Lord, hath wrought all our Works in us*; for this Reason he ought to have all the Glory; and if he ever rewards us, it must be freely, and without any kind of Merit or Desert in us, as considered in ourselves.

To clear up this Matter by a short Observation, let us inquire, What was *Moses* any otherwise than as he received all his Wisdom, Power, and Authority from God? Though mighty in Word and Deed, this gave him no Manner of Encouragement, as is plain from the Diffidence he expresses of his Abilities, and the several Objections he makes against his taking upon him the very important Task assigned him. But though he staggered at the Work, when considering himself; he entered upon it chearfully, when he found his Help laid upon One who is mighty. God was to be all to him he wanted, and *Moses* applied to him for every thing. When the Glory is ascribed to another, by us, it is a plain Renunciation of Merit in ourselves. Therefore when *Paul* said, *I can do all Things, through Christ that strengtheneth me*; and speaking of the other Apostles in Connection with



with himself, says, *Our Sufficiency is of God*; it is clearly implied, when God once withdrew his Sufficiency, their own Insufficiency would be too manifest, ever to admit of *the Recompence of a Reward*. Though the Believer's Works will never intitle him to a Reward of Debt, yet the Reward of Grace will always excite a holy desire to render something unto the LORD; *What wouldest thou have me to do?* is the incessant Inquiry of that Soul, who by the Merits of the Redeemer's Death, and the Virtue of his precious Blood, is redeemed from Sin, and *made a Partaker of the Inheritance incorruptible, undefiled, and that fadeth not away*. If he finds it is given unto him to suffer, he receives it as a Part of his greatest Blessing; and though the Sufferings may be great, considered in themselves, they will be found *not worthy to be compared with the glory that shall be revealed*. Though these invaluable Blessings come free to the Sinner, as the Effect of Grace, yet it is a just Reward of the Saviour. He is *the Recompence* to whom *Moses* had respect, as it is explained, by his *seeing him who is invisible*, and through whom he beheld that eternal Glory in the Prospect of which, he endured, under all his Afflictions from *Egypt* to *Pisgah*, where a final End was put to all.

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We may gather from hence, that *Faith operates by good Works*; and let all the Men of the World say to the contrary, or put ever so base a Construction upon our Doctrine, it will Evidence itself by these good Fruits. It was from these Principles that Mr WHITEFIELD acted, and they were productive of the desired Effects; not only in Almsgiving, this was but a small Matter, when compared with the happier and more important Attempt which he made for the good of Mankind, at the Hazard of his Life, and the Expence of an unblemished Character. His peculiar and popular Talent was not discovered in propagating dry Morality; but with a peculiar and divine Energy, he penetrated the Recesses of the Heart, and brought many a senseless Sinner to the Knowledge of himself, and to the Enjoyment of the Love of God. How he has preached with Showers of Stones, and many other Instruments of Malice and Revenge about his Ears, many of his surviving Friends can witness; but having the Salvation of Sinners at Heart; and a great desire to rescue them from the Power of eternal Death; he resolutely resolved to spend and be spent, for the Service of precious and immortal Souls; and spared no Pains, and refused no Labour, so that he might but administer to their real  
and

and eternal Good : And Glory be to our good God, he hath persevered and endured to the End of his Life, *Having respect unto the Remcompence of the Reward.* Surely nothing else could support him under such a Weight of Care, and enable him, amidst it all, for so many Years, to bear it with so much Chearfulness. The worthy Inhabitants of this Province do not want my Attestation, either to the Loss the Province has sustained, or to the Desire he has had for its Prosperity. His indefatigable Endeavours to Promote it, and the many fervent Prayers he has Night and Day offered for it, speak loud enough. Happy Omens, we would hope, in favour of it, both as to its temporal Increase, and spiritual Prosperity. May God raise up some useful Men to supply his Place, and carry on unto Perfection what he hath so disinterestedly begun, that the Institution he hath founded in this Province may be of public Utility to the latest Posterity ! As to his Death, little more can be said of it, than has been communicated to the Public already. He died like a Hero in the Field of Battle ; he has been fighting the Battles of the LORD of Hosts upwards of thirty Years, against the World, Sin, and Satan, and he hath been a Conqueror, he hath fought successfully, many, very many, converted



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verted Sinners are the Trophies of his Victory : But now his Warfare is accomplished, the Captain of his Salvation hath granted him a Discharge, he is entered into his everlasting Rest, and is reaping the Benefits of a Life sincerely dedicated to the Service of the once crucified, but now exalted Jesus. He preached the Day before his Decease ; though his Death was sudden, he was not surprized ; the Morning of his Departure, not many Hours before his Spirit took its Flight to the Regions of Bliss, he prayed to the God of his Salvation, and committed his departing Soul into his Hands, as his faithful Creator and all-merciful Redeemer ; soon after he said, " I am near my End," then fell asleep ; he fainted, and died, not one Sigh or Grone ; the LORD heard his Prayer, and granted him his Request, and gave him an easy Dismission out of Time into Eternity : Sudden Death was his desire, and sudden Death was to him sudden Glory. He has *fought the good Fight* ; few, if any, since the Apostles, have been more extensively useful, or laboured more abundantly. Thousands, I believe, I may, with propriety, say, in *England, Scotland, and America*, have great Reason to bless God for his Ministrations, for he hath travelled far and wide, proclaiming the glad Tidings of Salvation

Salvation through Faith in a crucified Saviour, he hath *finished his Course*, his Labours are ended, his Work is completed, he hath received the *Well done, good and faithful Servant*, and is *entered into the Joy of his Lord*, and is crowned with a *Crown of unfading Glory*, which was reserved for him in the eternal Habitations. But what a Loss has our World sustained! A Star of the first Magnitude is set, a great Man is fallen in our *Israel*, for in him met every Qualification that Constitutes the great and good Man. Adoreable EMANUEL, make thou up the Loss of him to thy Church and People! let a double Portion of thy Spirit be poured out upon the remaining Ministers—let that holy Fire which burnt so bright in thy departed Servant, warm each of their Hearts! and, O thou LORD of the Harvest, send forth more such true and faithful Labourers into thy Harvest.

I am sensible all Men cannot receive the Doctrines that he preached; but that is no Proof of their not being Scriptural. All Men could not receive the sayings of our LORD and Master, save them to whom it was given. But however wide we may steer in Judgment from what is no Ways essential, it behoves us to take the greatest Care we do not deceive ourselves in Matters of infinite Consequence. For  
my

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my own Part, having made it my Study, with Prayer for Light and Wisdom from above, I am as clear in my Judgment, that the Doctrines of the Fall, the New-birth, Salvation only by Grace, through the Righteousness of CHRIST, is true, and consonant with the Scriptures, the Articles and Homilies of our Church, as that the Sun shines at Noon-day. And though my weak Endeavours will never admit of a Comparison with Mr WHITEFIELD's, yet, according to my utmost Abilities, I am determined, by the Help of God, to propagate them according to the Subscription I made when I took upon me this sacred Character and Office.

I have now only to apply what hath been delivered.

It appears that the LORD JESUS CHRIST has been discovered in the earliest Ages, as the only Object of the Believer's Hope. They had *respect unto him* (with Admiration, so the Word signifies) and every Thing else was swallowed up in the Desire of him; whatever Affliction or Reproach they endured, was dear to them, for his sake they esteem it, and choose it, in Preference to any thing this World could supply them with. What Condemnation must this bring on us, who have a much clearer Revelation of his Love, and less Veneration and Esteem for him, notwithstanding  
all



all that he hath done before our Eyes. Should it be found, that we embrace, instead of refuse, the World, and get so entangled with its Snares, as to have our Hearts drawn from him, the only true Source of Delight; in the great and terrible Day of the LORD, when it will be our only Comfort to be owned by him, he will refuse us any Shelter from the Fierceness of his Wrath, as Persons whom he never knew. O Sirs, be wise in your Choice, and be careful, lest you should be deceived by the outward Appearance of Things. The Afflictions of the People of GOD are to them in their present State, what the Badgers Skins were to the Ark of old, a Preservative to them, though it covers the excellent Glory the LORD hath put upon them; but by and by, they will be perfectly known, and *their End* no longer said to be *without Honour*. As many as come under the Denomination of the People of GOD, I would exhort to go forward. Much may be your Affliction in this Life; but you must not be discouraged, there is a happy State commencing, and a great *Recompence of Reward* to be inherited. When you find yourself weary and faint in your Mind, have respect unto it, look upon it with that Admiration it will raise in your Heart, and the LORD will assure you of your Interest therein. One

### 30 THE REPROACH OF CHRIST

View of the exceeding Riches of the Redeemer's Love towards you, will make you strong and courageous ; and though your Trials may be as many as the Children of *Israel's* in their Way to the Land of Promise, yet the LORD will deliver you out of them all. Let none trifle with GOD and eternal Things ; for by so doing you increase your own Damnation. If you ever partake with the People of GOD in another World, it must be by a Connection with them here. There is but one Path to the Mediator's Glory, and that Way you must go, if you are desirous to escape the Wrath to come, and that is by repenting and turning to GOD. Therefore let me exhort you seriously to weigh these important Matters in the Balance of the Sanctuary. You ought not to hear, neither ought we to preach, *the Word of the Lord in vain* ; but alas ! what daily Cause do you give us to fear that it is in vain you hear, and in vain we preach ; and it will be so, as long as you are in love with the Pleasures of Sin. O that you may be persuaded to leave your Sins, and come unto CHRIST by Faith, *turning unto him, the Lord your God, for he is gracious and merciful, and pardoneth Iniquity, Transgression, and Sin* : Otherwise your formal attending on outward Ordinances, and a Regard for his Prophets, will be of small Account

THE CHRISTIAN'S TREASURE. 31

to you. For as every Part of our Conduct will be tried in the Judgment of the great Day, so will our Sermon-hearing be brought before the Judge of Quick and Dead; and if the Word of the LORD hath not proved *the Savour of Life unto Life* unto you, it will become *the Savour of Death unto Death*; it will either save or damn you; if it doth not administer to your Salvation, it will increase your Condemnation. In this your Day then, may you know *the Things that belong to your everlasting Peace*; and GOD grant that they may not be *hid from your Eyes!*

To which, GOD, &c.

F I N I S.

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*Savannah Church was decently hung in Mourning by the legislative Body of the Province.*



# THE CHRISTIAN'S TREASURE. 31

to you. For as every Part of our Conduct will be tried in the Judgment of the great Day, so will our Sermon-hearing be brought before the Judge of Quick and Dead; and if the Word of the Lord hath not proved the Saviour of Life unto you, it will become the Saviour of Death unto Death; it will either save or damn you; if it does not administer to your Salvation, it will increase your Condemnation. In this your Day then, may you know the things that belong to your everlasting Peace; and God grant that they may not be hid from your Eyes.

To which, God, &c.

4 AP 54

F I N I S

Sacrament Church was recently built in Mountain  
ing in the highest Body of the Province.